

see what it will become with great wealth, and under the treatment of a plutocratic class. From what has been said it is evidently most important that man and wife should have been educated in the same mores. Pair marriage is also individualistic. It is the barrier against which all socialism breaks into dust. As the cost of a family increases, the connection between family and capital becomes more close and vital. Every socialist who can think is forced to go on to a war on marriage and the family, because he finds that in marriage and the family lie the strongholds of the "individualistic vices" which he cannot overcome. He has to mask this battery, however, because he dare not openly put it forward.

388. The future of marriage. It is idle to imagine that our mores about marriage have reached their final stage. Since marriage is free and individualistic as it exists in our mores, there is little care or pity for those who cannot adapt themselves to it, or it to their circumstances. They are allowed divorce, but not without some feeling of annoyance with them if they use it. It is also idle to imagine that those who are now satisfied will alone control the changes which the future will bring in the mores. It is not difficult to make marriage such that men will refuse it. Women have revolted against it in the past.¹ It is not beyond imagination that they might do so again.

389. Normal type of sex union. It may be, as Lecky says,² that "we have ample grounds for maintaining that the lifelong union of one man and one woman should be the normal or dominant type of intercourse between the sexes. We can prove that it is, on the whole, most conducive to the happiness, and

also to the moral elevation, of all parties. But
beyond this point
it would, I conceive, be impossible to advance,
except by the
assistance of a special revelation. It by no
means follows that
because this should be the dominant type, it
should be the only
one, or that the interests of society demand that
all connections
should be forced into the same die."
390. Divorce. In the mother family the woman
could dismiss
her husband. This she could also do in all the
transition forms

*JAI, XXIV, 119.

2 *Europ. Morals*, II, 348.